A Magazine for Church School Workers

The Church School Teacher

XIII SEPTEMBER 1944 No. 7

THE CHURCH SCHOOL TEACHER

VOLUME XIII No. 7

SEPTEMBER 1944

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Published monthly except during July and August by the Augustana Book Concern under the auspices of the Board of Parish Education of the Evangelical Lutheran Augustana Synod of North America. J. VINCENT NORDGREN, Editor, 415 Harvard St. S. E., Minneapolis 14, Minn. *Yearly Subscriptions:* five or more to one address, 75 cents each. Single subscriptions, 85 cents. In changing address, give both old and new address. All literary contributions should be sent to the editor. Address all business correspondence to Circulation Department, Augustana Book Concern, Rock Island, Ill. Entered as second-class matter December 24, 1931, at the post office at Rock Island, Ill., under Act of March 3, 1879.

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At the Root of Juvenile Delinquency

By CECELIA ANDERSON

WHAT of our *youth?* I ask this question despairingly as I read the news headlines, "Boys Admit Two More Crimes," "Girl Sixteen Found Drunk," "Girl Lured from Good Job into Vice," "Two 14-year-old Boys Freed After Sixty Prowls, Jailed Again."[1] For every youngster sent to court and tried, I know there are ten to twenty young people who are delinquent in a hundred other ways although they have no police record.

What of *our* youth? This time the question comes to me with the emphasis on *our*. Recently I heard Mrs. Einer Ryden, deputy sheriff of Hennepin County, point out that the boys and girls getting into trouble today are not only the young people of the underprivileged or slum areas of the city, but they represent the boys and girls from every community. They are from the "good" home as well as the "poor" home.[2] The delinquents are from *our* community, *our* city, *our* nation. They are our American boys and girls—the builders of tomorrow.

When we view the picture of children in crime within our immediate community, we admit the situation is deplorable. But let us turn to the national picture of juvenile delinquency. J. Edgar Hoover, the nation's leading crime

expert, has this to say about youth and crime: "1943 found more young people militantly marching with vice and criminality than ever before in our nation's history." [3] Here are the figures he gives us: "Arrests of females under 21 years of age have increased 130.4 per cent since 1941. Male arrests declined slightly during 1943, but are still above normal because the drop was from a very high level. During 1943 arrests of boys under 18 years increased 23.4 per cent, and in this age group arrests for rape increased 39.8 per cent; for robbery, 39 per cent; for burglary, 27.7 per cent; and for auto theft, 23.4 per cent.

"These figures, based on reports from police departments throughout the country, show only a portion of the picture, for it must be remembered that in a number of instances delinquents, because of their tender years, are not fingerprinted but are referred to local homes or citizens for guidance.

"Arrests of females under 21 years of age during the calendar year 1943 increased 30.1 per cent for crimes against property, and 56.9 per cent for sex and other crimes against public decency."

As we stop to comprehend the enormity of the juvenile delinquency problem and its implications we realize that we have a war to wage on the home front comparable to the war being waged on the battlefronts of the world.[4] The evil is of individual and national concern. It is not enough that we bewail the situation and turn to hand-wringing; it is time that we turn to a constructive solution of the problem. The courts can not solve the problem through punishment. They look for help to agencies who can strike at the root of the problem. From the viewpoint of the church, what solution can we offer?

As the doctor must first diagnose his case before he can prescribe a remedy, so, too, we must look at the cause of delinquency. Social scientists are agreed that no one element is entirely responsible, and that the cause of delinquency is "usually thoroughly complex." [5] Recent studies made of youthful crime in the cities of Los Angeles, San Francisco, and other leading cities in the state of California, reveal that "lack of parental control and supervision resulting from disruption of homes" ranked first among the contributing factors to crime.[6] The average ratio of divorce in the United States is one

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Coaching Conferences

THE GREAT majority of Sunday schools in the Augustana Synod, as well as in the United Lutheran Church and the American Lutheran Church, are introducing the Christian Growth Series now available for the Primary, Junior, and Intermediate departments. Reports from many interested pastors and teachers indicate that the new courses are being received with considerable favor.

To help schools to introduce these courses and use them as effectively as possible a number of coaching conferences have been set up under auspices of Conference Commissions on Parish Education. In most instances these have been planned as district conventions. About 50 of the 80 districts in the Synod have now been provided for. Plans are under way for most of the remaining 30 districts.

In addition to helping introduce these courses, these coaching conferences have drawn together many of the best leaders of each district and established contacts within the respective conferences that have given considerable impetus to the dork of Christian education. The manner in which these workers, including a considerable number of pastors, have rallied to the cause has been most encouraging. It speaks well for the future when conference presidents, leading pastors, and many of our best Sunday school workers unite in promoting this basic work.

Parish Education Month, 1944

AGAIN the Augustana Synod took action designating a part of September and up through the first Sunday in October as Parish Education Month.

As in previous years, posters and other materials will be sent to pastors and superintendents of Sunday schools, with the recommendation that their churches explore again the possbilities of expanding and improving the program of Christian education in the congregation.

Churches that have followed the suggestions offered in previous years have found them helpful and report improvement in the teaching service as well as expansion of enrollment and increase in attendance. This year, with our emphasis on Life and Growth throughout the Synod, Parish Education Month offers an unusual opportunity for sowing and reaping in the kingdom of God.

Plans for Expansion

At the recent meeting of the Augustana Synod plans were approved for expansion of our work of Parish Education.

The Plan

I. Add to Staff
   1. A pastor or layman to head up adult work. Major assignments:
      a. In field of home co-operation, recognizing and emphasizing the responsibility of parents for the Christian education of their children and offering guidance to many parents who are ready to accept it.
      b. In field of teacher training, to help teachers increase their knowledge and improve their work in the Christian education program that is assigned to them.
      c. In addition to these two, there is need for helping develop a more adequate program of adult confirmation and promoting Christian knowledge and churchmanship among the laity in general.
   2. A qualified leader of children's work. First major assignment to be the development of new courses for Vacation Bible Schools.

II. Employ at least 3 field workers (eventually 6)
   1. Duties
      a. Conferences or institutes for Christian education with workers in a single church or in a single town.
      b. Leadership (especially teacher) training schools, running five or six evenings, usually once a week.
      c. Inspection or survey of Sunday schools, vacation Bible schools, or weekday schools at the time of meeting, with subsequent report of suggestions to the local workers.
      d. Personal interviews with pastors, superintendents, and other leaders.
      e. Close co-operation with the Home Mission activities of the area.
      f. Christian education addresses at conferences, district meetings, Luther League camps, and other special gatherings.
      g. Conferences for special groups, such as Vacation Bible School Institutes, Missionary Education Conferences, and Parent Training Conferences.
      h. Meetings with the Conference Commission (or Commissions) in the area.

i. Reports from the field to the synodical Board through its executive director. This includes not only formal reports at stated intervals, but also information as to special needs of the field, reactions to the program and curricular materials of the Board, etc.

j. An occasional assignment of preparing manuscript for publication along the line of special interests and qualifications of the field worker.

k. The "spotting" of teachers and other workers who possess unusual talent that should be put to use in a creative assignment for the church at large.

l. Constructive use of correspondence.

Other duties and opportunities for service will emerge as the the field director gets into his work and makes contacts with the churches of his area.

2. Relationships

A field director is to be called by the Board of Parish Education in consultation with the Conference Commission (or Commissions) of the area in which he is to work.

The nature of his work, as well as the nature of the organization of the Augustana Synod, makes it necessary for a field director to carry a relationship to two groups: The Board of Parish Education and the Conference Commission (or Commissions) of the area in which his headquarters are located. Since he is the authorized representative and employee of the Board, the field director is primarily responsible to it through its executive director. However, he is to make every effort to co-operate effectively with the Commission (or Commissions) in his area. In working within this dual relationship, he gets principles, policy, and program from the Board; from his Conference Commission (or Commissions) he gets guidance and co-operation in applying them.

3. Areas

The following areas have been tentatively blocked out. Adjustments should be made as circumstances require.

a. New York and New England
b. Illinois, Superior, and Iowa
c. Minnesota
d. Red River and Canada
e. Nebraska, Kansas, and Texas
f. California and Columbia.

Reasons for Introducing the Plan

I. There is need for improving our work of Christian education in in the congregations.

The training of the growing generation in the nurture and admonition of the Lord is one of the basic tasks of the Christian church.

We have not made as good provision for this work as the needs of our children and youth require.

II. There is need for extending the outreach of Christian education in our parishes.

More than one-half of the children and youth of our land are receiving no formal religious instruction.

95 percent of the criminals of our country are from the one-half without religious instruction, only 5 percent are from those who have had systematic religious training.

Juvenile delinquency is rising at an alarming rate and our national crime bill has been costing us about $125 annually for every man, woman, and child.

The present chaotic condition of the world summons the church to help people face their problems with Christian faith and knowledge.

The Sunday school, the weekday church school, and the vacation Bible school, all provide effective ways of helping to reach the unreached and to fulfill a missionary obligation.

III. Other departments or activities of the church will be strengthened if the program of Parish Education is improved and extended.

Home Missions, Foreign Missions, Higher Education, Benevolences, Stewardship, all stand to gain by the strengthening and enlarging of our foundations.

IV. Many other denominations have recognized the need for doing more aggressive and extensive work in Christian education through the local congregation.

In the United Lutheran Church ten people are employed full time.

Small denominations like the United Brethren and the Church of the Brethren each have a full staff of four persons, not counting field workers.

Most of the 42 denominations in the International Council of Religious Education contribute from four to seven percent of their general benevolence budget to the Board having charge of Parish Education. In the Augustana Synod the percentage has been only about one and one-third.

My Message to the Church

By CHARLES R. BROWN

THESE are trying times upon which we have fallen. How can any honest man preach the gospel of peace! Have all the leading nations of the world ever found themselves before in such a tragic situation? While we move about here in quiet security, millions of people are facing persecution, starvation, battle, murder and sudden death.

But the days were dark when Christ was born. That first Christmas dawned upon a saddened world. It was "in the days of Herod the king," and Herod was a rascal, guilty of cruelty, adultery, and murder. The national church of Judaea, which had set its hopes in the coming of this Babe of Bethlehem, was soaked in formalism and corruption. Religious leaders devoured widows' houses and then made long prayers to square the account. A large part of the civilized world was ruled by the Roman Empire, and that government rested down upon the tired shoulders of millions of slaves. The song the shepherds heard, "Glory to God in the highest, and on earth peace and good will toward men," was not being sung entirely by angels in the upper air. The days on earth were dark.

Yet when the Master stood up to give His first public address there in the little synagogue at Nazareth, He began with these words: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, . . . to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." It was a message of good cheer. "The gospel," as Dean Inge once said, "is not good advice—the gospel is good news."

For the last five years, people have been asking, some of them wistfully, some of them scornfully, "What has become of the religion of Jesus Christ? Where is thy God? Is God dead? Has the human race gone mad? Where is He, who was born to be King and to usher in the reign of peace? What do these terrible experiences through which the world has been passing really mean?" I wish that I were wise enough to explain it

all, to your satisfaction and to mine.

May it not be that the Almighty is speaking to us these days, very directly and in tones which can be heard clear around the globe? May He not be saying to us, what the great apostle said to those men in that prosperous Greek city in the south of Europe? "Look not every one on his own things merely, but every one also upon the things of others." Look not each class, whether it be capitalists or laborers, employers or employees, solely upon the interests of its own class, but each class also upon the interests of the other class. Look not each nation, whether it be Germany or France, Italy or Russia, Japan or China, Great Britain or the United States of America, solely upon its interests of the other nations. This is the only way the world can go on. Only upon the basis of friendliness and co-operation, and with a devotion to interests higher and wider than one's own personal advantage, can we build a social order and a civilization fit to live in, or one which will stand.

The ancient seer once said, "I saw an angel standing in the sun." What does that mean? The sun represents inorganic matter at its very best. It is brilliant, powerful, transforming. The whole earth would have no value whatever without the sun. But the sun has no life in it—it is just a ball of fire. No form of life, vegetable or animal, could endure there for a single second. The ancient seer saw something in the sun which was not material. Something above and beyond that ball of fire! Something which entirely transcends this whole physical process! The angel in the sun stood for intelligence and moral purpose in the universe, and the seer's deeper insight enabled him to recognize it.

In these recent decades, have we been relying mainly upon the material advance we have made? Upon railroads and steamships, upon mills, mines and factories, upon telegraph and telephone service all over the earth, upon automobiles, airplanes, radio and all the rest? We have been gaining wealth at a rate and with abundance, which our great-grandfathers would have deemed miraculous.

But are those the really significant factors in the situation? We are here to make manhood and womanhood—the highest development of human personality is our chief concern. And man does not

live by bread alone, even where the bread is abundant and of the finest quality. Man lives by all the great words which proceed out of the mind of his Maker. Food, clothing, shelter—these are necessities. Also, knowledge, beauty, affection, courage, aspiration, high resolve, faith and hope and love. By all these people live, where they live at all. And these are the values in life which are supreme and lasting.

Have we lost our bearings? Have we failed to put first that which is first? Have our hearts also been "lifted up," like those Israelites of old, by this material prosperity, until we too "have forgotten the Lord our God"? Have we been going along like that man in the parable, with our eyes on the ground, rejoicing because "the ground brought forth plentifully," and with no standards above ground? If we have, then it may well be that the Judge of all the earth is calling upon us to "stop and look." Look up in humility and penitence! Look up for grace, for guidance, for a quickened social conscience! Look up for the coming of that kingdom, which is not just buying and selling, eating and drinking, but righteousness, peace and good will in the divine spirit.

The Judge of all the earth stands yonder in the market place and in the polling place, in the halls of legislation and in our institutions of learning. He is busy —as the old Negro spiritual had it, "Our Lawd is writing all the time." He is keeping a daily ledger, where all the debits and credits in these activities of ours are being set down in black and white —and red. His ways must become our ways, and His thoughts our thoughts, if we are not to see this boasted material civilization of ours go down in defeat. The old Hebrew prophet had it straight—and this generation of ours has written a very solemn endorsement upon the accuracy of his statement. The prophet said, "The wicked shall be turned into hell, and all the nations which forget God." There is considerable hell here on earth right now, and it may be there for our warning.

All the signs of the times are saying to us in trumpet tones, "Draw nigh unto God and He will draw nigh unto you. Seek the Lord while He may be found. Call ye upon Him while He is near. Let the wicked forsake their ways and the unsocial their thoughts.

Let them return unto the Lord, for He will have mercy and will abundantly pardon." If these tragic experiences, through which we have been passing, shall serve to bring home to the minds and hearts of the American people the solemn truth that the final forces in human society are the spiritual forces, then we may feel a profound sense of gratitude to Almighty God.

We know full well what a staggering price was paid for the victory which was won in the First World War. Millions of brave young men went to France and laid down their lives because they were determined that Prussianism should not be allowed to overwhelm the rest of the world. We can not, as decent, self-respecting people, accept such sacrifices lightly, as if they just came along in the day's work. It is up to us in the postwar years, to make the most heroic and persistent effort to establish and maintain those better conditions, economic and political, social and moral, which will make it clear for all time that the price paid by those brave young men was not too great for the benefits which have been secured. And that obligation is the vast and sobering responsibility which is now being laid upon the generation to which we belong.

The call comes to us from across the water and from above, as it came to the patriarch of old. "Be ready in the morning and come up." Come up to the help of the Lord, against the mighty forces of evil—those forces of tyranny, brutality and paganism, of ill will and greed, which are now threatening the very foundations of our Christian civilization. "I will bless thee and thou shalt be a blessing, I will make thee a great nation and in thee shall all the nations of earth be blessed." Why should not this good land of ours, in its expanding influence as a world power, have in it a certain measure of that same Messianic purpose? Come up, with that higher quality of life, which will help to win the victory for those principles whose right it is to bear rule. It is the summons of a new day calling upon us to use all our best powers at their best, for the high ends set before us in the Word of God.

It was written of Him whose name is above every name, "He learned obedience." He also, the record says, "learned obedience by the things that He suffered." And so must we all! It is by the discipline of pain and self-sacrifice

that certain higher qualities are developed within us, which would never come to us by any easier route.

Let the Church stand out clearly, strongly and steadily for that help which comes to us from above! Where are those august transactions between the human and divine, by which men's hearts are renewed, being carried on except in our places of worship? Where is that sense of contact and fellowship between these finite spirits of ours and the Infinite Spirit of Him who is above all, being emphasized and developed, except in the Church of the living God? And how sorely we need His help in these trying times! We can not afford as individuals or as communities or as a nation to turn our backs upon the temple of the Lord and face toward these modern forms of paganism. Heart and flesh cry out for the living God. Let the whole earth stand in awe before Him. It is by that means that we are enabled, as Emerson once said, "to live from a greater depth of being."

When Cardinal Mercier of Belgium visited this country in October 1919—notice the date—he came to New Haven, Connecticut. He came here to receive the highest honor which Yale University could confer upon him. He stood there in our Woolsey Hall and said this, "Suffering rightly accepted, bravely borne, and finally vanquished, yields a certain serenity of being which may well be regarded as the noblest fruitage of human experience." He was thinking of the trial by fire through which his own beloved Belgium had recently passed in the First World War.

His words apply to any nation. They apply to any individual. May the people in all our churches take that truth to heart. Then waiting upon Him for the renewal of our strength, may we go forth together to help build into the life of the world, the religion of Him who came not to be ministered unto but to minister, and to give his life for the ransom of many.

Children of Haalogaland

By EIVIND BERGGRAV

The following story is from "Land of Suspense" in which the heroic Archbishop of Norway relates some of his amazing experiences while he served as head of the diocese of Haalogaland, a territory covering all of Northern Norway. Here he visited tiny isolated villages and communities in the fjords and on small islands in the sea, ministering to the hardy people of the North. The story about the meaning of Christian baptism carries a point of profound meaning. It is reprinted by permission of the Augsburg Publishing House.

THE chapel was packed. "They don't know the prayerbook answers," whispered the chaplain, "because they are not used to services." Well, we taught them. We sat as in school, and they were the pupils. In twenty minutes it was done, for such people are willing to learn and quite receptive when they are approached.

I had discovered bridal pairs and mothers with children for baptism. We were to have all manner of "functions" except funerals. And here we have the experience—that is, the first chapter of it.

There is nothing I enjoy more than baptizing babies. They are so lovely, these baby eyes, and it is a living gospel to see them carried forward and offered to God. Their crying matters not at all, as it is not their nor my goodness which gives us a place in Jesus Christ. There is a gospel in this, too.

This boy did not cry. He was half a year old, so he sat on the arm of the one who carried him, and was pretty lively. I noticed that it was the sparkle of my pectoral cross that caught his attention, so I gave it to him to hold. Then he looked wide-eyed at her who carried him as if to show her the cross. She looked at me in return, and when I saw her eyes, I thought: "This is the mother." It is most appropriate that the mother carries the child to the font. Why a stranger, a relative or another on this occasion? No one is more intimately concerned with this than the mother. And besides, all the others do it so awkwardly; they are so self-conscious. This one was entirely caught up in the glory of

the moment. When the boy was being held over the baptismal water, he looked up with his blue eyes, alternately at mother and at me, holding the cross in his little fist. None of us could keep the tears back. Now I knew she was the mother.

"Idar Bjornar Skog, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Later I learned where their farm was. It was a long way above the farthest end of Rosvatnet, half a mile from the Swedish border, farthest away of all. After the service on the way home, I said to the parson, "Take these kroner and deposit them in Vefsn savings bank. In the passbook write: For Idar Bjornar Skog."

That was the first part. The rest deals with something altogether different. We continued to Hattfjelldal and Susendal, and then the chaplain and I went by automobile all the miles down to Mosjoen. We had an evening meeting there in Dolstad's two-hundred-year-old octagonal church; then we boarded the local boat and sailed out the fjord. The following day we held a visitation in a branch church out by the ocean. The parson came early and said: "There is great excitement in this parish. A discussion about baptism is going like a storm over the district. There is a fermentation that threatens to carry everything with it—man against man; homes are being divided, sheer bitterness is controlling the people. What shall we do? Lecture against it?"

"No," I replied. "When it has gotten thus far, lecturing against it will do no good. That would only incite ill feeling. Speak directly on the matter to all who will listen and who ask. Let the baptism come positively, not controversially, to its proper place in the service. Gather those who will come; strengthen their faith and encourage them. But do not controvert."

Nevertheless I felt a trembling within me. Weary from the journey, I had been looking forward to a peaceful service with a sympathetic congregation. I had no idea of this conflict which had flared up in this last half year. The precentor came into the vestry: "They will soon burst the walls. The church is crowded with opponents of infant baptism craving an opportunity to argue. The air is electric."

I do not remember what I

preached about. It was not a difficult audience. But I realized that it would be hard to take over immediately the examination of the children in this poorly ventilated church. So I asked the parson if he would accommodate by taking the children the first ten minutes, so I might have a breathing spell. I almost sank down on a chair in the chancel. I was thunderstruck when I heard the parson say to the children: "Now we shall talk about child baptism. I shall start, and the bishop will conclude." I dreaded this. Difficulties were looming up. There were only a few minutes in which to straighten it out. But minutes—in this atmosphere, the problem of child baptism—it was only to declare in advance that I was checkmated. If I only had not been so absolutely spent. I could not even think. Now all the long-distance driving and the many sleepless nights were taking revenge.

I looked at my watch. The ten minutes would soon be up. The pastor was rapidly nearing the burning question. I prayed. I felt myself powerless in this situation, physically and spiritually. I could only say: "Heavenly Father, I don't know anything." Then I went into the Lord's Prayer.

As I stood in front on the chancel floor with the rows of children before me and the congregation crowded on the floor, in the halls, in the gallery, in corners, I felt as empty and lost as anyone could be. I did not have an idea, much less any plan—not even a starting point. But I had to say something. An old experience has taught me that in an impossible situation, it is best to go right ahead and tackle the worst. So I said, "But, children, these little ones we carry to the baptismal font, can they really have faith?" I was so sure they had the correct answers from school and from books. *"No!"* It resounded through the church, a unanimous chorus of *no!* I could have fallen over backwards!

In this terrible second, something strange happened. In the middle of my knockout, I saw two blue baby eyes above a baptismal font and two chubby fists playing with a cross. In one-tenth of a second, I was a new man. How the association of ideas came, I do not know. But I answered the children very quietly: "Is that so? So you say that such a little child can not have faith. Very well. But now let me ask you something else: Can such a little baptismal child have a bank book?"

Now the children felt positive. They actually roared: *"No!"*

A smile went through me. "Now I've got you," I said. "You really think such a little boy can not own a bank book! Now I'm going to tell you what I did last Wednesday. I baptized a little shaver whose name is Idar Bjornar Skog. He has a bank book! You may step into Vefsn savings bank and ask, and they will tell you. But why did you tell me that he and other little children could not have a bank book? Well, because you thought they were too small for that. A bank book is a book one gets by earning, by accumulating, and by saving, and this an infant can not do. But you forget that we can be given a bank book. Idar Bjornar had been given his."

In the meantime it had become evident that I could not keep on talking to the children. The time, the air, the tension of the congregation, all indicated that now I should only complete the picture and then stop. So I continued:

"And now you, adults: Have not both you and I asked ourselves many a time, 'Can God really receive an infant who can have no faith?' Wherein is our fallacy? Ah, we regard faith as something that we ourselves can furnish. We will gradually arrive at a point where we think we can say, 'Now we believe.' We think faith is a matter of our accomplishment, an achievement which God recognizes and accepts as a basis for receiving us as His children. When we have become mature enough to believe thus, then there may be sense in being baptized.

"But, my dear people, when do we ever get to where we think we have sufficient faith? If I should have to postpone my baptism until I could stand before God and say: 'Now I really have enough faith, now I have provided and gathered together and can show you so much faith that now you can safely baptize me, ah, then I'm afraid that I would still not be baptized. Certainly, I believe. But can I stand before God and say: 'On this my faith you can build. It's a sure foundation. It is strong and ample.' No, I would have to say, 'Not yet.' Thus I'm afraid I'd be postponing and postponing until my dying day. For if a human being is to be received by God on the foundation of his own accomplishment—be it in faith, or be it in works—how can we then endure?

"But here comes Jesus and says: 'Suffer the little children to come

unto me, and forbid them not: for of such is the kingdom of God.' That is to say: 'I give them the kingdom of heaven, I give them faith, I give them into God's hand.' In short, Jesus gives them the gift of faith from God. To be a child is to accept openly, without deception or doubt—to be a child is to possess more than one knows. To be full-grown is rather to acquire the faculty of dissipating that which one possesses. I do not understand where I must go if I should be required by God to show forth any accomplishment as a fee for admittance to His kingdom. But He is not like that. He gives. He also gives faith.

"The grown-up is a much more unstable and unsafe recipient for the gift of God than the infant we carry to Him. The adult's mind is filled with opposition and enmity to God. He does not, however, reject us. But is it easier for God to give His gift to such a full-grown mind than to a little child? No, we must re-learn what faith is before we can say any more about infant baptism and understand it correctly. Faith is not my accomplishment; faith is God's gift to me in Jesus Christ.

"And now, children, tell me, do you think we can bring a little child to God and have it baptized into His kingdom?"

"Yes," they answered, heartily. The congregation was so quiet that I only whispered: "Amen." But that was loud enough.

As long as I live, I shall never forget what I learned from Idar Bjornar Skog.

Shortly before his death, Thomas Carlyle said to a friend, "I am now an old man, and done with the world. Looking around me, before and behind, and weighing all as wisely as I can, it seems to me there is nothing solid to rest on but the faith which I learned in my old home, and from my mother's lips."

Juniors and the Centennial

By RUTH BONANDER

WE ARE well into the five-year plan of preparation for the observance of the Centennial anniversary. The Thank Offering was a great success. The year of home mission emphasis in the Program of Congregational Life and Growth has created a great deal of interest in many of our churches, and now we are rapidly approaching the third step, namely, the year for foreign missions emphasis. We are reading, hearing, and talking Centennial in all of our congregations, aren't we?

But what about the children? Are they, too, aware of the Centennial plan and its significance? Are we helping them to know and appreciate their church? This is important, too, for the future progress of our work.

The Woman's Missionary Society is also a part of these plans and activities, as you know. This organization is consequently providing a missionary packet for use with juniors on missionary day in the Sunday school that presents briefly some facts about the history and the work of our Augustana Lutheran Church with the purpose of interesting the boys and girls of junior age and over in the Centennial.

Here is a part of the introductory letter to be read to the children.

Dear Boys and Girls:

Do you like birthdays? I am quite sure that you do. And I am sure that you celebrate every year when your birthday comes along, don't you?

In the year 1948 we are going to celebrate a very important birthday. Our Augustana Lutheran Church will be one hundred years old that year. Your (name of local church) Church belongs to the Augustana Synod of the Lutheran Church in America. There are 1200 congregations like yours in the Augustana Synod and all of those churches will celebrate this Centennial (100th anniversary) in 1948.

Would you like to know something about how it all began? And how the churches have grown and what they have been doing during the past century? And wouldn't you like to know how we came to do missionary work in India, China, and Africa, and among some special groups in our own country?

Well, you will learn something about all this at your missionary day programs in your Sunday school. So be sure to attend every Sunday. And you can help, too, to collect things

for a Centennial exhibit to show your parents and other members of your church.

Boys and girls all over the country will be collecting an exhibit like yours. You can make a wall pin-up panel, something like a bulletin board, on which to display your exhibit, can't you? I hope that you will try to make the very best Centennial exhibit possible—an exhibit of pictures, posters, leaflets and other items that give information about your church.

The set of 12 programs is entitled: "Together We Build the Church." The individual program titles, worked out in Scripture reading, stories, reports, etc., are:

1. Together in One Place. (The birth of the Christian Church on the first Pentecost Day, the spread of the early church under Paul, secret meetings in catacombs because of persecution.)
2. The Lutheran Church Comes to America.
3. Christmas in the Early Days. (For December.)
4. The Story of Our Own Congregation. (Suggestions given for presenting the story of your own local congregation.)
5. Growing Through New Sunday Schools.
6. Sending the Message to India.
7. Sharing Our Best with China.
8. Building the Church in Africa.
9. With Our Jewish Neighbors.
10. With Our Mexican Neighbors.
11. For Those Who Have Moved. (Defense Area Work.)
12. For Those Who Cannot Read. (World Literacy Campaign.)

Whether you do or do not have a junior missionary society in your church, and whether you do or do not wish to contribute to the junior missionary projects, there is material in this packet that you can use in bringing the idea and spirit of our Centennial to your junior boys and girls. It can be adapted to varying local situations. The series is intended to begin in October 1944.

A Word of Caution

Do not use any of the time allotted for the regular Sunday-school lesson for these missionary programs. We must not interrupt the continuity of our Sunday school class instruction. This must be an extra, once a month.

Attempt has been made to make these programs brief enough so as to be given in a 15 to 30 minute opening period in your Sunday-school session. The information given can be abbreviated and parts eliminated, if necessary, so as to fit the time you have available outside of a 30 to 40 minute class period.

This missionary packet is available at Literature Headquarters, 3939 Pine Grove Ave., Chicago 13. (Price $1.00.)

Editors and Writers of the "Christian Growth Series"

By EARL S. RUDISILL

MEET the editorial committee of the *Christian Growth Series,* our new graded Sunday church school lessons, and the writers of the teachers' guides and study books for the first quarter. The editorial committee is made up of representatives from the American Lutheran Church, the Augustana Synod, and the United Lutheran Church, while two writers come from the United Lutheran Church and one from the American Lutheran Church.

The Reverend Theodore K. Finck, Litt.D., is chairman of the committee of editors. Since 1938 he has been an editor of the Parish and Church School Board of the United Lutheran Church. Dr. Finck is a graduate of Muhlenberg College and the Philadelphia Seminary, and he studied at the University of Pennsylvania. Recently he received the honorary degree of Doctor of Letters from his alma mater. Dr. Finck's family consists of his wife, a son and daughter. He has served congregations in Pennsylvania and Florida and has written numerous articles. He is author of a textbook entitled, *Worship.* He edited *The Lesson Commentary for 1944, The Children of the Church Series,* and *The Christian Youth Series.* He has served as president of the Florida Synod and has taught in numerous leadership schools.

The Reverend J. Vincent Nordgren, B.D., A.M., a member of the editorial committee, is Executive Director of Parish Education in the Augustana Synod. He is a graduate of Augustana College and Theological Seminary. He received the degree of Master of Arts from the University of Chicago. Pastor Nordgren served in the Navy in 1918–1919, was principal of the North Star Academy for a period, and has held pastorates in Illinois and Wisconsin. He was secretary of the General Board of Education of the Augustana Synod, 1929–1932, and editor of *The Word of Life Series* of church

school lessons, THE CHURCH SCHOOL TEACHER, and other publications.

The Reverend C. E. Linder, B.D., editor-in-chief of church school literature in the American Lutheran Church since 1939 and member of the editorial committee of the *Christian Growth Series,* is a graduate of Capital University and Theological Seminary. He has served pastorates in California and Ohio. He was a member of the Board of Parish Education of the American Lutheran Church 1936–1942, and is now a member of the Ohio District Home Mission Committee and the Ohio Regional Council of the Commission of American Missions of the National Lutheran Council. Pastor Linder has four children.

Mabel Elsie Locker, Ed.M., B.R.E., author of *Patriarchs and Leaders,* the first quarter of junior lessons, is assistant editor of the Parish and Church School Board of the United Lutheran Church. She is a graduate of Tennant College of Christian Educatian and attended Columbia School of Music. She pursued graduate work at Boston University and Temple University. Miss Locker is author of the junior units of *The Christian Life Course* and of *The Children of the Church Series,* editor of the children's work section of *The Parish School,* co-author of *Human Nature,* and writer of important lesson helps. She is a member of several important committees, both Lutheran and interdenominational, and has taught in Temple University and numerous leadership schools.

Marion Poppen Athy, author of the first quarter's primary lessons, is a graduate of Ohio State University and the Morrey School of Music. She has served as author or editor of such educational publications as *In the Nursery, Vacation Days with Jesus, Heroes of the Old Testament, Stories for Children, The Story Chest, Friends of Jesus, At the Fireside, A Child's New Testament Bible Stories, Story Time, The Heavenly Father's Children, The Heavenly Father's Little Ones, Bible Ways for Primary Days, Little Lessons for Beginners, Children of Our Heavenly Father, Our Heavenly Father's Guide Book,* and *What Our Lord Jesus Wants of Us.* Mrs. Athy has one daughter.

The Reverend Donald F. Irvin, author of the first two intermediate units of the *Christian Growth Series,* is a graduate of Thiel Col-

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Activities in the Realm of Christian Education

By I. O. NOTHSTEIN

Parochial Schools. American Catholics claim that they are educating 2,000,000 pupils in 10,460 Catholic schools from the kindergarten to the university. The majority of the teachers who staff these schools are members of religious orders.

* * *

The North Carolina Plan. The North Carolina Council of Churches made a survey of the state in regard to the possibilities of having weekday religious education in the public schools in 1940–41. At latest report there are now between ninety and a hundred communities throughout the entire state which are providing Biblical instruction for their boys and girls in the public schools. This includes work among both whites and Negroes and in the grades as well as on the secondary school level.

A careful investigation of the legal phase of the problem revealed that the state constitution placed no restriction on religious education in the public schools if *elective* courses of study in the Bible are made part of the curriculum of any of the public schools. In view of this opinion the Council of Churches went to work, governed by the basic principles that the program should be kept on a high plane of academic discipline and religious endeavor, and that the right of every citizen to worship as he pleases and to propagate the faith of his choice be safeguarded. To accomplish these ends ten laws are laid down:

1. All courses must be elective.

2. Courses in the Bible should be presented in a nonsectarian manner.

3. Community interdenominational co-operation is encouraged to secure first-class teachers.

4. Teachers of the Bible should qualify for the regular A-grade teacher's certificate.

5. The teacher should be nominated by a religious group, subject to approval by the local school board.

6. The teacher of Bible is expected to abide by the same administrative regulations governing the conduct of other teachers in the school system.

7. The textbook preferably should be the Bible, at least it should be the only book required to be in the hands of the pupil.

8. There is to be no discrimination on the basis of religious affiliation in the administration of the program.

9. While the Attorney General has ruled that instruction in the Bible may be paid for out of public funds, the Council inclines to the view that it is unwise to spend the tax money to pay teachers for this purpose, and urges every community to raise the money for the operation of the project by private subscription or through voluntary assessment of religious groups.

10. The program should be inaugurated only after the harmonious co-operation of all influential sections of the population in the community has been secured.

Communities interested in the plan, who desire further details as to its operation, may find the same in an article in the June issue of *Religious Education,* pp. 169–174, where the project is examined both from the side of its successes and of its difficulties and failures. There is no doubt that the movement has fired the imagination of the people of the State of North Carolina.

* * *

The Winnetka (Illinois) Plan. The same issue of *Religious Education* gives a description of the plan used by the Winnetka Congregational Church School, which is attacking the problem of religious education by working through its own school but utilizing the resources of the local public schools and institutions of higher learning. The work is now in its fourth year, and much experience has been gained in the development of a practical plan for the relating of the church school with the public school and the local colleges.

* * *

Religion in the Public Schools. Dr. Walter Beck writing in the *Lutheran Witness* argues that one of the best ways to get religion into the public schools is to supply them with teachers who are religious. He is speaking especially of Lutheran teachers, and deplores the fact that his own synod—Missouri—has paid too little attention to this matter because it has been in urgent need of teachers for its parochial schools. He urges that

more young people from that synod should attend their schools of higher education especially to prepare to be public school teachers, and praises the colleges of other Lutheran groups for their energetic work in training such teachers.

* * *

The University of Life Plan. The Sunday evening program developed by the Hennepin Avenue Methodist Church of Minneapolis has attracted considerable attention elsewhere. It is a program which probably could not be carried out in small communities, at least not with the same ease, but there may be other large churches which could solve their educational problems by the use of this or a similar plan. In the Minneapolis church the Sunday evening program takes the place of the Sunday school for all levels above the intermediate. Their "University of Life," as they call it, is conducted on thirty nights a year for high school level, college and university, and young business, professional and married groups. The lecturers and teachers are high school teachers, college professors, journalists and professional men and women recruited out of the life of Minneapolis and St. Paul. A great deal of careful planning enters into this program. Worship, social life, study — each has its place every Sunday evening. Each smaller group within the whole has both senior and junior sponsors. The senior sponsors are a married couple. The work of the sponsors is as important to the success of the University of Life as is that of the teachers. At least one social affair is planned for each small group during each unit of ten weeks. It is not unknown for sponsors to telephone the entire roll of their class or group every week during the ten weeks of a term.

* * *

The Unique Function of Lutheran Education Today. This is the title of a thoughtful and inspiring address by Dr. O. P. Kretzman, president of Valparaiso Lutheran University, delivered at the annual conference of Lutheran College Faculties held at Valparaiso, Indiana. The production is full of suggestions for the improvement and strengthening of our higher educational work, but the central thought of the author is that the unique function of Lutheran education is in the very nature and character of our schools. They are church schools. The teachers and administrators are servants of the church. The task

of our schools is, therefore, to be an integral part of the church's program and progress, a relationship of which many sections of the Protestant church have lost sight. The unique function of Lutheran education is the establishment of the practical relevance of its theology to all fields of human knowledge and endeavor. Although this task is always important, it is particularly important for the generation on our campuses today and in the years that lie immediately before us. The trouble with the young men and women of today is not that they are not religious, but they fail to see the intimate connection and the immediate relevance of religious truth and belief to the problems which trouble and perplex the mind and spirit of man. This problem is so important that one might venture to suggest that in addition to the traditional Departments of Religion on our campuses, courses be offered in each major division—the social sciences, the humanities, and the natural sciences—under the title, "Religion and —." These courses might be summarized at the top by focusing the indicatives and the imperatives of the Christian faith on the problem of a complete and unified philosophy of life.

A Church School Day for the Pastor. "If the average pastor would devote one day in his busy week to the church school, at the end of six months the improvement would be astounding. He could devote that day to pastoral visitation connected with the welfare of his school, to reading, thinking, planning, holding staff conferences, recruiting teachers and officers, and to introducing the church school as a main topic into his regular devotions for the day."—MIRON A. MORRILL in *The Christian Century.*

* * *

Inner Missions and Education. Mrs. Tillie Egnes, a case worker of the Pittsburgh [Lutheran] Inner Mission Society, tells in a magazine article of the contribution that the Inner Mission Society is making to education, including religious education. This contribution is made through the information which the case worker discovers in regard to the children in the families which they visit. Many children fail in school because of maladjustment with the school, and this maladjustment may be due "to emotional unbalance, lack of inner security, mental and physical inadequacies, moral deficiencies, habit and constant disorders.

. . . The motives in a child's behavior lie deep buried beneath the debris or are mixed in the tangled threads of feeling in the depths of his heart." A good teacher will try to discover what the causes of the pupil's maladjustment may be, but due to lack of inclination or opportunity this is not always done. The trained Inner Mission worker often is able to bring the important information to teachers in the public schools and in the Sunday schools and delinquency is thereby averted. Even in the public schools it is beginning to be recognized that a child must not only be educated in his mind, but that "he should also be made familiar with the great spiritual forces that control all phases of life. Lutheran Welfare is keenly aware of the need for partnership between home and school and church. It seeks to establish such partnership in a natural and healthy way with a sense of mutual need and respect on all sides."

* * *

Education for Brotherhood. Believing that *brotherhood* is imperative for the saving of human society, *The International Journal of Religious Education* devoted its entire issue for February to this one subject. About 24 longer and shorter articles written by representatives of different races showing what has been, what is being done, and what can be done to instill the feeling of Christian brotherhood are supplemented by "A Pageant of Brotherhood," *Ye shall be my people,* by Fred Eastman.

Editors and Writers

From page 20

lege and the Philadelphia Seminary. He received the Master of Arts degree from the University of Pennsylvania. He is co-author of *Fling Out the Banner.* Since 1932 he has been pastor of the Church of Our Saviour, Haddonfield, N. J. He is chairman of the Christian Education Committee of the New Jersey Conference and a member of the Board of Christian Education of the Ministerium of Pennsylvania.

The Sunday church schools of the Augustana Synod will begin using the primary, junior, and intermediate courses of the *Christian Growth Series* on October 1, 1944. Conferences of leaders are being held all over the Augustana Synod in preparation for the introduction of the Series.

Home Education

Issued by the National Kindergarten Association

A Firm Foundation

By LILLIE M. SAUNDERS

ONE sizzling hot day, many years ago, while I was waiting for a belated bus, in a small-town general store, a mother and her two little girls of three and five came in. Such cute youngsters they were, with bright eager faces that glowed with perfect health. They followed their mother from showcase to showcase and from counter to counter, as she made her purchases, taking a deep interest in each. Not once did either of them ask for any one of the tempting candies, cookies or fruit on display, nor did they touch any of these things.

Later, the mother wished to go down the street on an errand. She told the children where she was going and about how long she would be gone, then added, "I want to hurry, and it is so hot I would rather not take you children with me. Will you sit on this box, like good girls, while Mother is gone?" They chorused a smiling, "Yes."

The little sisters remained seated, evincing a lively curiosity regarding all that was going on around them. Neither seemed to think for a moment of getting up from the box to walk around the store, nor did they, in any other way, take advantage of having no immediate parental supervision.

That mother had not commanded her children to remain seated. She had asked them to do so; she had appealed to high motives, and placed them on their sense of honor. They had not obeyed her because they were *afraid* to do otherwise, but because they wished to make her glad. It was evident that she had helped them to develop a desire to do the right thing. They knew their mother expected them to do as she had asked. It was their pleasure to please her. Today, when she needed to leave the store for a few moments, she had explained to them why she had wished them to remain behind. She had treated

them like reasoning, comprehending human beings.

When she returned ten or fifteen minutes later, her two little girls, still sitting on the upturned box, greeted her happily. As she smilingly approached, they jumped to their feet, knowing that her return had released them from their agreement to remain seated.

I happen to know those two girls now, as women. Both of them are married, and mothers. That same steadfastness and obedience to the voice of duty, taught them by that mother, is still theirs. Nobody likes to be forced to comply with another person's wishes; but it is a natural human instinct to do what one wants to do, cheerfully and willingly. Therefore, in dealing with children, the wise procedure is to assist them to develop a desire to be obedient to principle under all circumstances.

Little folks have the same natural reactions to words, tones and looks that their elders possess. It is wise, therefore, to be on guard against displays of temper, sharp words and frowns.

Even very young children soon learn whether adult requests are tyrannical, in character, or have a good reason behind them. Thus confidence in parental fairness and good judgment is almost always established whenever it is really deserved.

Our Contributors

Cecelia Anderson is a student at the University of Minnesota. She has had considerable experience as a 4-H leader and spent two years as a survey worker for the Board of Home Missions of the Augustana Synod.

Eivind Berggrav is Bishop Primate of the Church of Norway. His work has been translated by the Rev. O. Herbert Aanestad.

Ruth Bonander is secretary of junior work in the Woman's Missionary Society of the Augustana Synod.

Dr. Charles R. Brown is Dean of the Divinity School, Emeritus, at Yale University.

I. O. Nothstein, a frequent contributor to the church press, is a member of the staff at Denkmann Memorial Library, Augustana College and Theological Seminary.

Dr. Earl S. Rudisill is a pastor of the United Lutheran Church in the Pittsburgh Synod of the Ministerium of Pennsylvania.

At the Root of Juvenile Delinquency

From page 2

divorce out of every five marriages.[7] In Los Angeles County, which shows a large increase in juvenile delinquency, there is "one divorce to every 1.36 marriage license issued."[7] Think of the devastating results to the children who come from these broken homes! For a healthy, well-balanced, emotional development the child needs love and family security. Conditions which tend to interfere or rob him of this birthright will play havoc in his life.

But the home is disrupted today for other reasons than estrangement of parents. The war has taken many fathers from the home, and still others have left for other communities to work in defense industries. Mothers, too, have secured jobs in defense plants or other industries, and the children are left at home without a mother's supervision.

Community life, too, is disrupted.[8] Many community populations have been swelled by the influx of workers for war activities, thereby crowding the housing facilities and rendering them inadequate. Other inadequate facilities are the recreational and the educational services. Many youth recreation directors have gone to war leaving children without proper supervision on the playground. Also, there is the difficulty of maintaining adequate personnel in school and other public agencies because of war conditions.

Still a third causative factor in juvenile crime today is that war psychology has tipped the balance of the nation's sense of values. Both adults and juveniles in their desire to do something exciting have "taken off the brakes." The plentiful opportunities afforded youth to earn money have resulted in promiscuous spending. Many girl problems are the result of "uniform-mad" lassies. The tension on nerves, called "war nerves," is apparent all around us.

"Delinquency, which is but one aspect of behavior, has its roots in emotional maladjustments that are fostered and intensified by environmental handicaps,"[9] says one writer who made a study of the causes of delinquency. The statement strikes at the very heart of the problem. Reflecting upon the environmental handicaps which the child of today must face, we readily perceive why there has been an increase in juvenile delinquency. Environmen-

tal conditions surrounding our youth of today have caused a breakdown in personality and attitudes. Unless the child has been fortunate to have had the constant love, guidance, and discipline of parents, his outlook on life is apt to be warped and his attitude one of arrogance, intolerance, and disrespect.

Psychologists would say that to integrate the personality and change the attitudes, the person must be "pulled together so that he is whole, so that he is one with himself and with life." [10] W. Fallow, in discussing the similarity of the psychologist's and Christianity's viewpoint in making the personality "whole" goes on to say that modern clinical psychology holds that each person has within himself tendencies toward destruction, and therefore, he must be "made whole." Christianity says that man is a sinner and needs to be converted. This process makes man "whole"; he becomes one with himself, God, and life. In Christian terms man becomes a "new creature" through conversion; to the psychologist man becomes an integrated personality. Modern Christian education should have as its primary business the transformation of the individual and society," admonishes Fallow.

From this discussion we discern why the church can play so large a part in the solution of the basic cause of delinquency. The church is the possessor of the most important form of education: religious education. Not only does religious education transform lives, but it teaches man a true sense of value. Herein lies the power of Christian education. Recognizing that real value in life is not the pursuit of personal gains, man's energies can be turned into constructive channels for the good of all mankind.

Christian education not only gives one a true sense of value, but it points to a fundamental view of life. One leading religious educator puts it this way, "It teaches a way of looking at life, at society, and at the universe. It is much bigger than what goes on in the Sunday school, much bigger than any program of formalized religious instruction. For it is the enormously significant process which gives individuals and groups their standards and their frames of reference. [11]

With the church aware of the fact that she has the means to strike at the very root of the evil, it is time that she awaken out of

her lethargy, roll up her sleeves, and attack the problem. The church must look at her present program and facilities and expand it to meet the demands of the times.

Churches admit that they are handicapped in this crucial hour because of lack of leadership. The church in its religious education program has been limping behind other educational programs for too long a time. This is the strategic hour when she must muster every means to put her program on a par with other educational programs. She must take the initiative in developing adequate leadership to launch a more expansive Christian education program. The church must take steps to reach out not only to the child but to the whole family.

One writer so aptly states the church's responsibility in these words, "The strategic problem of the church is that of reaching the family group and educating it—a task more complicated and more basic than aiming only at the individual child. . . . The crucial problem of religious education lies with educating the whole family and not merely the individual child." [12] This statement takes on significance when we learn that 54 per cent of America's adults are unchurched. Is it any wonder that we have the present problem of juvenile delinquency? To point out further the weight of the quoted statement, let me give you some statistics from local Sunday schools. In the intermediate department of one local Sunday school,[13] 60 per cent of these children, ages 10–13, are from unchurched homes. Corresponding figures of children from unchurched homes which we have to deal with in our Sunday schools come from two other local churches. We are doing only half our job by reaching the child in the Sunday school; the other half of our job lies in co-ordinating this teaching with a "through-the-week" teaching in the home.[14]

The church has a two-way approach to the solution of juvenile delinquency through religious education for the child and the adult. The adult and the child will become unified personalities, no longer at war with themselves and society, when they accept Christ's way of life. The church must reach out to more homes with this practical Christian living and make it vital for each home. Those outside the church dealing with the problem of juvenile delinquency[15]

recognize the church's strategic position and turn to the church for help. We must answer the clarion call in this hour of need! We must make the home[16] Christian and thereby help the parents fulfil their responsibility in the delicate task of the Christian nurture of the children in the home. The Christian home will solve the problem of juvenile delinquency for today and for the future.

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Service for Delegates

"Faith in world peace is essential to its fulfillment" was the theme of a worship service led by Dr. Georgia Harkness of Garrett Biblical Institute, Evanston, Ill., which came at the close of the advisory section meetings of the 22nd annual meeting of the International Council of Religious Education.

"The church has survived many difficult days through the centuries," Dr. Harkness said. "Despite grave weaknesses in its human structure, it has carried forward the gospel of Christ. Today, in a shattered and divided world, it grows in unity and strength. Within it there is already manifest the foregleams of a world community."

Suggested Factors in Delinquency Prevention

By Father Flanagan

1. Encourage parents to assume their natural and God-given responsibility in the proper rearing and development of their offspring.

2. Strengthen the working relationship between the church, school, and home.

3. Emphasize—and make attractive—the continuance of elementary and secondary school education, in preference to the lure of remunerative industrial employment.

4. De-emphasize the increased reliance upon commercialized recreation by youth.

5. Foster a spiritual renaissance among youth, through the medium of the churches, with the encouragement of the parents. Give boys and girls a set of personal principles to follow, and a clear sense of right and wrong.

6. Provide adequate supervised leisure-time activities in areas lacking these facilities.

7. Place upon youth a measure of responsibility and participation in plans affecting them, rather than arbitrarily imposing adult concepts.

8. Encourage membership in various character-building youth agencies, such as Boy Scouts, Camp Fire Girls, 4-H Clubs, etc.

9. Permit youth a greater participation in the actual war effort, through the Red Cross, volunteer war programs, etc.

10. Utilize idle school facilities after class hours for recreational purposes.

Boys Town Times.